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ABNER HALE'S CHURCH

A Presentation given at the 158th Annual Meeting
by
Charles P. Blakney

Missions-minded Christians today are haunted by the ghost of Abner Hale. Abner Hale was James Michener's caricature of the 19th Century New England missionary who was determined to force unsuspecting Hawaiians into his own narrow little mold. We protest that he isn't true to life. Maybe. But many people are ready to believe that he says something right about missionaries. And in spite of our defensiveness, there is, even among us, an under current of apology for the name and the image of the missionary. What is it that makes us uncomfortable about ourselves as we go about God's mission in the world?

Could it be that we sense bigotry is not dead among us? Very articulate we are about the problems of the world. We make shattering comparisons to describe population explosions. We paint depressing pictures of aging and twisted little children with empty cups. We recount the bitterness and disillusion from a thousand cities where prejudiced men exploit their brothers. We conjure up spectres of cruelty and bloodshed between tribes and nations who cannot or will not learn to understand each other. But how do we respond to the gigantic horrors we verbalize so well? The essence of Abner Hale's bigotry was that he made such grandiose claims and presented a limited reality. There is no need to recapitulate our current record as Christians in the face of human need -- we keep good records. But it may be that a novelist of the next generation will look back on us with the benign contempt people deserve who say so much and do so little.

Like our colleague, Abner, we run to pride in ourselves. To dub our hospitals, schools and social services "do-gooding" does not destroy their value to the sick, the illiterate, and the deprived. But consider the image we create among peoples of the world where we heal a hundred while a thousand die; where we shelter a thousand while ten thousand sleep on the ground; where we feed a million while ten million go hungry. Is it not possible that in the process of well-doing in the name of Christ that we present an image of a god of the affluent, who bolsters up by his alms the pride of the well-fed and well-educated who claim to be his disciples? If our image among our fellow Americans is tarnished by Abner Hale's bigotry, it may sometimes be tarnished abroad by his pride of self.

Surprising enough, in all this Abner Hale may represent a significant justification for mission. In mission we are a mirror to ourselves of the quality of our Christian commitment in the world. Unless we are determined to retreat from life entirely, we see ourselves as we are in the mission confrontation around the world: a people either unwilling or unable to rise to the immensity of human conflict and deprivation we so vividly say we are faced with. This is not acquiescence to the ridicule or criticism of the unchurched (their only virtue is that they have made no claims against which their lives can be measured). This is a plea for Abner Hale, that we admit him into our Christian company with full rights.

Church critics of Michener's missionary often forget that Mr. Hale learned something terribly important during his years in Hawaii. He learned to listen and appreciate the people he came to save. His fellow Americans have been much slower to learn, by and large. And he represents an indisputable fact that amidst all the confrontations between people around the world over the last three or four centuries, Christian confrontations have been more productive than any other in terms of human trust and understanding. And they have been as productive for us as for others. However awkward and narrow we have been as people, the presence of Christ in our lives has persistently called us back to being human beings in a real world.

However we wish to deny our Abnerhaleism, we, even we, find it hard to discuss openly among ourselves here the Christian evangelism which we associate with his image. We are aware that our religious imperialism has been akin to the political and economic imperialism that characterized the 19th Century. We are not proud of this. But surely the implication of this is not that we should withdraw from our Christian responsibility for The Way, The Truth and The Life in terms of which Jesus saw his own identity. What a frightening thought! When Christ called us to go into the world in his name, he was not calling us to perpetuate a doctrine, he was calling us to life. To imagine that when we pick up our newspapers in the morning and read Vietnam, South Africa, India, Russia, China, the Common Market .... to imagine that the Christian cannot live his life in that kind of world would be moral suicide. Whether we are going to live in a world where there are painful confrontations between states, cultures, and spheres of interest is not a live option for us. The threats to our own security implied by deprivation, ignorance and selfishness cannot be ignored. Either we rise to that world with Christ's help or we're dead. Why mission? Why life? If mission is dead, it is because God is dead. If God is dead, we're dead.

Last week, I read a brilliant article on Twelve Modes of Prediction by Columbia sociologist, Daniel Bell. He described most lucidly sophisticated methods of extrapolating from past experience, inductive analysis of social structures, deducing probabilities from situational descriptions, describing implications of visions and decisions as they reduce the uncertainty of the future. I was so impressed that I tried as a personal exercise to apply these ideas to what I knew about Africa. I came up with prophecies of disaster. Population curves against food production curves, people closing their ears so tight to each other that only bullets could bridge the gap...no need to spell out all the dire predictions with which we so frequently flagellate ourselves. This is a world to run away from but, can we accept that way out? No. Because God cannot be plotted on the sociologist's chart, nor can the response of his people to his will be predicted with certainty.

Mr. Bell might reply that on extrapolating our past record, it is not probable that the Christian church will make the difference in bringing life where there is every prospect of death. As long as we deny our kinship to Abner Hale and summarily dismiss him from the fellowship of our church, Mr. Bell may be right. But if we can learn, as Abner learned, if we are willing to face humbly our own image of well-fed, well-educated bigotry and pride, we might yet change the directions of the lives on the sociological graphs.

Perhaps we cannot so easily shed our American selves to become Christians without a stigma. Nor can Hawaiians, Indians and Africans shed themselves, either, to become Christians according to our model. But in that fact lies the joyful proposition central to the mission calling: Christ does not belong to us, individually or as a church. He is not a doctrine or a model to be imitated. He is what he said he was: the way, the truth and the life. If he is that, then Indian and African eyes can see him as clearly as we can. Several times we have been recalled during this meeting to the centrality of the Good News about Jesus Christ in our missionary task. I don't know whether we really agree on this as a bod of mission-concerned Christians -- but I echo that call. Because if there is any hope for the future of this world and our children in it, black, yellow and white, it is that we will seek together one truth, one way, one life. If we cannot say to the people of the world loud and clear that we yearn for their love as we offer our own, if we cannot persist in the midst of shattering images of ourselves, if we cannot recommit and redirect ourselves towards more effective processes and structures for finding oneness in God's will with every one of God's children -- we're dead.

Why missions? Because missions is real life in the real world. It is the alternative to fictions, illusions and nightmares. It calls us from a complacency where we can imagine a god of our own creation into a world where Truth will justify itself. It calls us from the image of a comfortable American saviour to the power of a new way, a new life in the real world of men. Can a novelist's ridicule dissuade us from the hospitals, schools, service agencies and churches we have built in the past -- from the acts of concern that have often been the only prophecies of hope in otherwise hopeless circumstances? Not likely. It is more likely that complacency will enchant us so that we will not make more adequate responses of joy and life which are appropriate to the threats of suffering and death we describe so graphically to each other.

Christian friends, let us act out our faith in proportion to the demands of the real world -- not because we are right, but because we cling to life. If the quality of our discipleship is deficient for such life, then we must realign our resources, as individuals, as churches, as conferences, as instrumentalities. If we cannot do this, God help us and our children.

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UNITED STATES

Church World Service Meets Five Disasters in One Month

From Borneo to Mexico came the appeals to Church World Service in the space of less 30 days before the new year. Food, clothing and medicines were urgently needed for 50,000 refugees in West Borneo and $2,000 was sent. A "new group" of 1,500 Congolese, including 45 babies, were in desperate need. These were refugees from rebel atrocities in Lomou Village and repatriation possibilities were reported "nil." To the pastor charged with aiding them, CWS forwarded $3,000. Two days later a message from Belgrade declared the earthquake in Yugoslavia of disaster proportions with 20,000 people homeless. To the CWS representative for Europe and the Middle East went an initial $5,000.

In mid-December, two off-season typhoons caused mammoth floods and landslides in Northern Taiwan. Here, Taiwan Christian Service came to the rescue, distributing 60,000 loaves of bread to stranded victims from helicopters flown by the Nationalist Chinese Air Force. In all, food, clothing, and blankets valued at $30,000 were distributed to ease their suffering. And from Mexico came thanks for CWS' "invaluable assistance in a moment of great national need" in the wake of the Rio Grande flood. As soon as the UCBWM learned of the Beulah Hurricane flood the Board telephoned the South Central Conference office (UCC) and expressed sympathy and offered financial aid. Two thousand dollars was transferred immediately and subsequently $2,000 has been sent to help in the post-hurricane disaster needs.

News from Eastern Nigeria of the desperate need for medical supplies was answered by Church World Service when a plane chartered by the International Red Cross delivered them, valued at $5,000. Then came the Bombay earthquake. Word from the Christian Agency for Relief and Social Action in India (CARAS, formerly CORAGS) indicated the urgent need for tents, medical assistance and food. To CARAS, which was supplying one million pounds of food to the victims, CWS forwarded $3,000 as part of the World Council's appeal for $20,000 from its world-member churches.

From January 1967 through November, Church World Service reported total shipments of clothing, bedding, health and medical supplies, self-help items, Food for Peace shipments and other foods, including those of CROP, valued at $31,784,069 to 41 countries and Hong Kong. In addition to this, CWS distributed 33,379,000 pounds of Food for Peace, valued at more than $1 million, in India. Most of the food was used in self-help food-for-work programs.

Meals for Millions Foundation

Meals for Millions Foundation is developing a feeding program for the Navajo Indians through Miss Dorothy Vann, of Ganado, Arizona, who has contacted seven Chapters in her area.

They will begin this summer with one hundred five cases of Multi-Purpose Food, fifteen cases per community, five cases of which will be used to feed Navajo children through Operation Headstart. The approximate cost of this program will be $680.

Miss Vann feels this is a good time to get the Chapters to begin a feeding program to instruct the Navajos in the intelligent use of MPF in their diet.

This is not the first experience in assisting the Navajo people. During the recent snow blizzard, the Foundation provided seventy-five cases of MPF for Operation Survival in Arizona. In this connection, Mr. Wesley Barker of the State of California Bureau of Indian Affairs in Sacramento, visited the Foundation to discuss the development of a feeding program in the State of California, as well. There are 8,000 Indians on reservations and 20,000 outside, so you see, there is a great deal to be done.

The foundation has the utmost confidence in Miss Vann, who has been on the Navajo Reservation for over 20 years serving the Indian people. She has earned the respect of all the tribal chiefs.

Dr. Reginald H. Helfferich, who serves as vice president of Meals for Millions Foundation, reported that the United Church of Christ is a major supporter of this effort to find a solution to starvation by use of plant proteins as in Multi-Purpose Food. He also stated that the UCBWM responded to the snow-blizzard emergency by sending funds to the Arizona Council of Churches to be used in airdrops of food, blankets, etc.

Report from the Treasurer — The total Basic Support receipts for the year 1967 amounted to $18,394,864 of which $7,323,132 was retained by the conferences for their purposes (40%) and $11,071,731 was transmitted to the Treasurer of the United Church of Christ (60%) for the support of the national denomination and instrumentalities. This was an increase to the national Treasury of 2.47% and of 6.16% to the conferences, an average increase of 3.91% over the year 1966.

Of the above National Basic Support the UCBWM received $3,773,525, this amount includes $767,971 from the OGHS-SOS Offering. Second Mile, Directed and Individual gifts, along with the Family Thank Offering and other gifts to the UCBWM totaled $846,757. Income from gifts which have been invested through the years by the Board produced $850,610. In addition, $147,436 of principal from invested funds was used. The total of the above receipts for the budgeted ministries of the Board was $5,618,328. The 1967 budget disbursements totaled $6,194,093. The difference between the budget receipts and disbursements of $575,765 had to be withdrawn from the principal of Unrestricted Funds to meet the requirements of the 1967 budget.

The anticipated budget deficit for UCBWM in 1968 is $929,278, the total budget disbursements being $ 6,520,627. The General Synod in 1967 voted to remove the OGHS-SOS Offering from being considered Basic Support beginning with the year 1968. This necessitated, of course, a major adjustment in the pledged Basic Support to UCBWM by the UCC Budget Committee. The Budget Committee increased their pledge of Basic Support to UCBWM for 1968 by $77,446 after the adjustment had been made of removing the proceeds of the offering from Basic Support. The offering, of course, for 1968 will have to reach the same total as in 1966 in order to provide a total dollar increase from the churches.

Everett A. Babcock, Treasurer

Pilgrimage to Cornwall — On February 18, 1968 representatives of Hawaii and Oahu churches and many others from all parts of the United States traveled to a little cemetery in the village of Cornwall, Connecticut, to attend the graveside ceremonies honoring the memory of Henry Obookiah, the first Hawaiian Christian, who had died 150 years ago. Leis from Hawaii were placed on his grave. Earlier in the day a memorial service had been held in First Congregational Church on the Village Green, Cornwall, with participants from Hawaii, Litchfield churches, Yale, Andover Seminary, and the Connecticut Conference. The Rev. B. Kenneth Anthony and Dr. Sydney Bunker were the UCBWM representatives.

What was the purpose of the pilgrimage? To show Hawaii's thanks to New England for the kindness New Englanders showed to the Hawaiian lad so far from home and to demonstrate that a warm feeling of Aloha still exists between Hawaii and New England and to honor this first Hawaiian Christian and all that his life and early death meant to Hawaii and to call Hawaii's attention -- and the world's -- to the importance of a single individual when he is guided by the Province of God.

In the year 1809, a young Hawaiian orphan leaped into Kealakekua Bay and swam out to a sailing vessel "Triumph" anchored in the harbor. That leap carried Henry Obookiah (Opukakaia is the Hawaiian spelling) from pagan Hawaii to New England. There, for ten years, in a land so distant and different from his own island, the boy found a new life, a new faith and a hope for "Owhyhee" - a hope he did not live to see fulfilled. So impressed were the New Englanders by this remarkable young man, that within a year following his death in 1818, at the age of 26, they launched a ship from Boston that carried the beginnings of the modern world to the Sandwich Islands.

On the same day as the Pilgrimage in Connecticut, a service was held on the shores of Kealakekua Bay commemorating his departure on the "Triumph" and a reenactment by a young Hawaiian boy of his swim-

ming to the waiting boat. Representatives of the churches of the island placed their leis on the monument which marks the place of Opukakaia's departure.

On this 150th anniversary, the book Memoirs of Henry Obookiah by Edwin Dwight has been reissued and has been published by the Woman's Board of Missions for the Pacific Islands, The Hawaii Conference of the United Church of Christ. Copies of the paperback edition may be ordered from the Book Rooms, Hawaii Conference of the UCC, 2103 Nuuanu Ave., Honolulu, Hawaii 96817, at $1.50 plus postage.

NEW BOOKS

Faith for the Future by Joseph Langdon Moulton. This 240-page book is a history of the American Marathi Mission, India, with 16 pictures and map. The story is told directly and without exaggeration of the development of goodwill in the great Marathi area of India over the last fifty years. Between the lines will be found the stamina, imagination and combined wisdom on which our faith for the future is firmly built. Price: $2.50 paperback edition; $5.00 hard cover. Available from the Hunter Press, Milford, N.H. 03055

God's Guiding Hand by Theodore C. Seybold, D. A 180-page volume of the history of Central India (1968-1967). It includes 16 pages of p tures and two maps. The author who was identified with the Central India Mission for almost half the period of its existence, looks upon its century of development not simply in terms of its human personnel, but as evidence of "God's Guiding Hand." It is fascinating reading! The reader has the feeling that he is actually present and participating. Price $4.50. Available from UCBWM, 1720 Chouteau Ave., St. Louis, Mo. 63103

LATIN AMERICA

Rebirth of Congregational Churches in Mexico

The story of the rebirth of the Congregational Churches in Mexico began quite recently and should be good news for many people. It is the hinge on which much history will turn, the dividing point between old and new, one of the events that will give meaning to many other events. The rebirth of a people - and God penetrates more deeply into human lives.

--- In a small congregation three hours from Guadalajara, seven youths between 14 and 17 years of age asked the minister for a consagration (consecration) service in which they could affirm their intents to give more of themselves, their time and money to the work of the church.

--- In a small isolated village without running water or electricity, ten adults and youth from the congregation in Guadalajara put in twelve working hours on three successive days to build a small church. Each night by bonfire with many from the village, they joined in prayer and in the singing of hymns.

--- A board of eight adults from the church has been traveling around the Republic studying techniques and procedures in social centers with the aim of completely redirecting the three social centers in Guadalajara.

--- A layman from the local congregation is being considered seriously for the post of conference superintendent.

--- Four mission teams are busy each month visiting believers not yet in formal congregations.

--- A group of eight men and women from the old church in the inner city of Guadalajara asked the minister for weekly classes to help them become Sunday school teachers.

We feel privileged to be living and working within these different congregations. They have been a great inspiration and have taught us much. We feel close to them as we all try to respond to the countless opportunities God gives us every day.

Excerpts from a letter from the
E. Howard Andersons, Mexico

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Greetings from Bimbilla

It was a busy and eventful year - 1967 - for the Desmond family in Ghana and for the Evangelical Presbyterian Church Teacher Training College in which we are serving.

At the beginning of the 1966-67 academic year in October, the college admitted two freshmen classes, each of 35 young men. This brought the total enrollment to 180. Because the dormitory being built was not finished, some of our students had to live in classrooms, converted to temporary dorms. Then temporary classrooms were made by erecting end walls and roof only. A classroom of this type is not too bad for this area as the temperature ranges from 70o to 95o and it seldom rains during class hours, 7 a.m. to 2 p.m. But it can be very torrid under the aluminum sheeting roof when little air is moving at midday!

The staff and students were glad to start the new academic year with electricity. It is wonderful to have two 5-foot florescent tubes rather than four hot pressure kerosene or mantle lamps, with bugs dropping down your neck because the lamp needs to be close enough to give off adequate light for studying. The electricity generator (17.5 kilowatt diesel driven) is on from 5 a.m. to 6 a.m. and 6 p.m. to 10 p.m. to coincide with the students rising time (5:15 a.m.) and retiring time (9:30 p.m.).

In April, the college received from UNICEF a 16 mm. Bell and Howell movie projector. Now we have educational and entertaining movies at least once a month. We also received free, nearly $300 worth of science equipment. Thank you all for buying UNICEF Christmas cards and other contributions.

Our school year ended with the usual Speech Day and Dedication Sunday. We were privileged to have Dr. C. G. Baeta, head of the department of religions at the University, Legon (near Accra) as guest speaker for Speech Day and Dr. Eugene Grau, our own UCBWM missionary, who is the principal of the seminary, Trinity College (just across from the University) to give the Dedication Day sermon. Both charged the leaving class of thirty-five to live their Christianity daily, for children emulate their teachers in every way and when they least expect the children to be aware of the situation! We wish you could have been with us for those two outstanding days and sharing the ideas of these leaders of our church, both informally and formally!

Excerpts from a letter from Mr. and Mrs. David F. Desmond, Ghana.

Future of Africa Refugees Discussed by Service Leader

"There are today roughly one million refugees, homeless because of political and civil strife in Africa below the Sahara," said Mr. Jan S. F. van Hoogstraten, service director of the Africa Department of Church World Service. He recently returned from a two and one-half month long African field trip.

Living in camps with little food or resources, until recently it seemed the refugees might have to stay in those conditions with little hope to return home or repatriate. But a conference last fall in Addis Ababa, Ethiopia, may have launched a beginning for some solutions to the African refugees problem, he said.

"For the first time, representatives of African governments met together and looked realistically at their own refugee problems. I believe they have realized that, primarily, only Africans can solve them," said Mr. van Hoogstraten. He attended the Conference on Refugee Problems in Africa for the Africa Department and the U. S. Committee on Refugees.

Representatives from 21 African countries attended the meeting to discuss the legal, economic and social

aspects of Africa's one million displaced persons.

Delegates to the conference felt that to eliminate future refugees would require abolition of racist governments and practices. They also said a solution to the present refugee's plight might be to encourage voluntary repatriation in countries of asylum.

Mr. van Hoogstraten believes that the churches and their service organizations can significantly aid refugees by giving them immediate and long-range help. Although emergency assistance is necessary, he said, service organizations must stress self-help to the refugees.

"We should accompany emergency food rations with tools and seed. We must encourage self-help and the re-establishment of permanent farms and homes. Education, nutrition education and public health can also be contributed by voluntary organizations," said Mr. van Hoogstraten.

"Local interest and local resources make all the difference between success and failure of service efforts in Africa. We can initiate development -- but development with a small 'd'. Too much outside help can increase demand and force Africans to depend on outside help. We want to avoid such potential neo-colonialism. With our controlled flexibility and African interest and resources, there can be great progress. What is needed is a two-way street with lots of traffic going both ways."

Dr. Reginald H. Helfferich, chairman of the Africa Department (Church World Service and Mission) NCCCUSA, stated that : "The United Church of Christ through its World Service Division, UCBWM, has played a leading role in providing seeds, tools, farm animals, staff and funds to develop self-help programs in eight of the new countries in Africa. In many places the 'seed' investments of the UCC have been small, but the results have demonstrated the value of these self-help programs and so other churches have provided larger amounts of support to expand the work."

ASIA

New Christian Center in Hong Kong

Hong Kong has a new Christian Center. Department stores, supermarkets and service stations have long known that it is profitable to locate together in shopping areas. The churches also find it an advantage to have offices and cooperative facilities in one place. New York has its "475 Riverside Drive" and now Hong Kong has its "57 Peking Road!"

Six floors of the Metropole building are now occupied by Christian bodies. Four floors, owned by the Hong Kong Christian Council, provide space for the Council and its related organizations. A fifth houses the Chinese Churches Union and a sixth the offices of the Methodist Church.

The vision for a Christian Center took shape in the mind of Dr. S. C. Laung, former General Secretary of the Y.M.C.A. in China, and one of the Christian statesmen of South East Asia. Financial support came in the form of generous backing from the National Council of Churches in the U.S.A., contributions from local churches, and gifts from interested friends in the U.S.A. and in Hong Kong.

Books for Korean Pastors

Professor Masatoshi Korogi, Secretary for the Japan National Christian Council's Theological Education Fund has issued an appeal for Japanese to contribute to a fund for the purchase of books for rural pastors of Korea. Korea's village pastors earn only 5-6,000 won (app. $25) per month.

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Moderator Masahisa Suzuki Visiting the USA

The Rev. Masahisa Suzuki, Moderator of the United Church of Christ in Japan, is in the United States and Canada (April 11 - May 17) to "see" the Interboard Committee-related churches in operation. He will spend some time with each of the IBC-related groups.

Mr. Suzuki was elected Moderator of the Nihon Kirisuto Kyodan -- The United Church of Christ in Japan -- largest of the Protestant denominations in Japan, at the October 1966 biennial General Assembly, at which the 25th anniversary of the church, frequently referred to as the Kyodan, was celebrated. The 57-year old Moderator, who had formerly served as chairman of the Evangelism Committee and chairman of the Kyodan Research Institute on the Mission of the Church, is one of the architects of the plans for the "Kyodan of Tomorrow," toward which the church is moving through an emphasis on 1) financial and spiritual independence; 2) organizationalism consolidation; 3) Advance.

Along with specific steps underway to realize these goals, Mr. Suzuki's administration has been marked by the following events: 1) issuance of The Confession of War Responsibility, sent out in March 1967 over the Moderator's name, with the authorization of the Executive Committee; 2) a joint statement by The United Churches of Japan and Okinawa of their intention to form a single United Church; 3) ratification of articles of agreement on cooperation in mission between the Kyodan and churches in Korea; 4) activity on a number of fronts in behalf of world peace and the preservation of religious freedom in Japan.

Moderator Suzuki is pastor of the Nishikatamachi Church in Tokyo. He is the author of several books.

The United Church of Christ in Japan has approximately 200,000 members in more than 1,600 churches and preaching points.

Indonesian Seminaries Start Crash Program

All theological training institutions in Indonesia have launched a crash program to train new pastors to meet the shortage created by rapid church growth in the past two-and-a-half years. Large numbers of applicants for admission to special training programs are reported. At the seminary at Djakarta, for example, 67 candidates applied for the 20 places available in the new course.

Aid for War Victims

At its last meeting the Executive Committee of the Hong Kong Christian Council decided to appeal to the churches of Hong Kong for help for the victims of the war in Vietnam. Contributions will be channelled through Asia Christian Service for the relief of sufferers in both south and north. The Church of Christ in China, Hong Kong, is a member of the Council.

Christian Social Workers and the Church

Christian Service News reports that in a move to encourage better understanding between Christian social workers and the church, Hong Kong Christian Service last month gathered together more than 170 Christian social workers, representing 43 agencies, for a half-day conference on Church and Service. Dividing into ten discussion groups, the workers had frank discussion with each other on their jobs and the church. They concluded that there is no basic conflict between the Christian faith and the profession of social work, but they felt the need for closer relations betwen church and social workers so that each should know what the other is doing and that they might better help persons in need.

What Does A F P R O Stand For?

AFPRO stands for Action for Food Production. It was started twenty months ago by five Protestant and Catholic agencies in India, as well as a non-religious agency, OXFAM. These relief and social welfare agencies saw that only through united action could they effectively attack the basic causes of famine and hunger. In addition to me, AFPRO has four other specialists - in water resources, animal husbandy, and general agriculture. My immediate boss is Father James Berna, an American Jesuit priest who has specialized in the economics of development. The executive director of AFPRO is a Swedish Lutheran, and the executive secretary is a Catholic lay woman from Australia. All the staff make able and enthusiastic co-workers.

We held an AFPRO southern regional conference in Bangalore last month. It was attended by more than 200 workers in voluntary agencies, religious and non-religious, who are carrying on rural development programs in South India. Our aim was to provide some up-to-date technical information relevant to agricultural production, but, more importantly, to stimulate such voluntary workers to coordinate their efforts with each other in more effective programs toward increasing agricultural production in cooperation with Indian government programs. The AFPRO technical staff is hoping to be used for more intensive work, probably in extension programs in Indian in the near future.

India's annual population increase is outstripping its annual increase in food production, in spite of the good harvest this season. Consequently, frequent famines such as occurred recently in Bihar grimly have to be expected. Success in developing more wasteland for cultivation and in spreading effective methods of crop production usually seems related to the amount of local participation and interest. AFPRO is trying to support with technical and organizational aids all such projects based on local initiative and participation. Gramdan, the movement in which gifts of land are obtained for landless people and in which the donated lands go into a village trust, is one source of such projects. (A village is considered to be 'gramdan' if 75% of the people and 50% of the land of the village become a part of the movement.) I visited two gramdan areas in Madras state last month in connection with an irrigation well-digging program they are beginning. I saw that villagers in gramdan villages are experimenting with different ways of farming and working cooperatively, and are beginning to see and believe, as never before, that cooperation, in their usually faction-ridden villages, is possible and can improve the life of all.

Excerpts from a letter from Mr. Andrew C.Mills, New Delhi, India.

Social Service in the Slums of Madras

The Rev. Paul R. Dettman reports on his work in Madras:

My work is developing slowly, but I hope surely. I am trying to promote social service ministries carried on by Chrisitan congregations and institutions in the slums of Madras. Madras has about 600 slum enclaves inhabited by over 500,000 people, about 25% of the total population of the city. Until very recently, the numerous churches in the city paid very little attention to these needy slum dwellers and did very little to help them. However, when Bishop Lesslie Newbigin took charge of the Madras Diocese of the Church of South India in 1965, in cooperation with the Roman Catholic Archbishop of Madras, he took the lead in forming a Madras Christain Council for Social Service. This council is made up of representatives of all Protestant denominations with churches in the city and the Roman Catholic church, and one of its areas of operation is the slums. When I joined the Madras Diocese in June, I was asked to work under this council, with special responsibility for encouraging and assisting Church of South India congregations and institutions so that as many of them as possible would begin ministries in the slums.

Since one of the basic aims of the slum work program is that ministries should be carried out on a local neighborhood basis by congregational and institutional groups and not by specialized Christian social service workers, the Bishop and I have agreed that my place is in the background, stimulating and helping, and not in the foregound, where the actual slum work is going on. Consequently, whatever good is done for the slum dwellers by such ministries is matched by the good which is done for the Christian groups taking part because they are facing up to their responsibility as Christians to help the needy on their doorstep, instead of leaving the task to Diocesan specialists. In addition, since a foreign missionary happens to be the slum work specialist, whatever slum work actually does get under way on a congregational-institutional basis should have some staying power because it is sustained by the Indian Church and not by a foreign missionary who, sooner or later, will be leaving the scene of action.

Anyone who is familiar with the pietistic, individualistic bias of Indian Christianity will know that developing this type of social service work is a difficult job and that initial results cannot be expected to

be spectacular. When I came to Madras, fewer than half a dozen C.S.I. churches were carrying on any kind of slum ministry, and during the time I have been here, only two more have begun, although another large church is actively planning a social work program which should get underway within the next few months.

One encouraging development in this direction is that the National Christian Council Relief Committee is beginning to act as an external stimulant by putting some of its resources behind slum work in Madras. One major project is to provide, in consultation with the Government, sanitation and water supply facilities where they are grossly inadequate. The second major project is a feeding program for slum children which are not covered by the Government's mid-day meal program. Liquid milk, food and vitamin pills will be transported by a van from a central point to slums throughout the city.

One other small piece of organizing work should be mentioned. Under the auspices of the Council for Social Service, a separate organization is being set up to deal with emergency situations. It will be able to react quickly and without balking to provide shelter and to distribute relief supplies coming from Christian bodies like the N.C.C. Relief Committee or the Catholic Relief Services or from the Government. I have been asked to be a member of the Committee which is setting up the emergency relief organization.

We Christians do not know very much about the Madras slums. One of the jobs is to "spy out the land" and put the results on paper. I have been writing a short general background study on Indian urban life and a longer study of the Madras slums which will provide useful, non-technical reading for the lay urbanologist interested in urban problems.

NEAR EAST

Arrival of Tents for Jordan

Word cabled from Beirut indicates that the first of 500 tents purchased in Pakistan for Jordan refugees have begun to arrive. The arrival of these tents for Jordan comes at a time when their need will be greatest, with the winter rains now in full force and several incidents of flooding of camps already reported. Mr. Yoon Gu Lee, WCC representative for Jordan, is overseeing the receipt and distribution of these tents in cooperation with Jordan Government in this project, in which the Jordan Government has contributed a sum of $10,000 to help defray the cost of airlifting the tents from Pakistan.

The placing of the order with a Pakistani firm was intended not only to obtain serviceable proven types of tents for the refugees in Jordan, but also to assist the economy of a developing country. The manager of the firm in Lahore where the tents were manufactured said that most of his employees were themselves refugees and could well understand the plight of those for whom the tents were intended.

Retiring Missionary Honored

Miss Dorothy Blatter, who will retire in August 1968, was honored recently by World Literacy and Christian Literature. She received Lit-Lit's first annual award for outstanding service. The award was made at Lit-Lit's annual luncheon in New York.

Miss Blatter has written, illustrated, edited or translated more than 40 books for children. She served as children's editor of the publication department of UCBWM in the Near East, and conducted workshops to train writers of books for children. Miss Blatter first went to Turkey in 1932 as a teacher of English, biology, and art. But her growing concern over the lack of books for children eventually led her into that field full-time.

Talas-Nute Clinic is Open Again

It is a real thrill to be able to report that our Talas-Nute Clinic is now open again and having an excellent daily attendance. Our new doctor and his wife arrived a month ago and a young Swedish nurse has just recently come. We reached a real "high" this past Monday with 39 patients plus a baby clinic in the afternoon. And we are proving that ecumenicity and a United Nations can be a success! On our clinic staff we have: Turk, Armenian, Greek, Swedish and American representing our United Church, Swedish Lutheran, Greek Orthodox, Muslim and Armenian Orthodox! I really believe if this old world is to ever overcome its difficulties, such harmony and cooperation are imperative.

Now to give you a little glimpse into one of our villages. A month ago we visited Kurukopru, a very ancient place which gets its name, Dry Bridge, from an old Roman aquaduct across the valley. We always go first to talk with the director of the school and the village muhtar (head man) to ask if they would like to have us come for Baby Clinics. We were having a meeting at the school when a woman came to the door insisting that the doctor must see a friend who was ill. She took my hand and said, "You come, too," and led us up winding lanes to the outskirts of the village where we entered a well-swept courtyard, and then a large cave-like room. There were no windows so it was dark except for the light from the open door. We learned that she had taken something two weeks before to cause an abortion and had been hemorrhaging ever since. They had "left her to God." She had a racing pulse, a fever and a terrible color. The doctor said at once, "She must go to the hospital for blood transfusions." Then the weeping and wailing began, for the village people think that to go to the hospital is to go there to die.

At first Fatma refused. Her husband is a shepherd and was off in the hills. But she was finally persuaded and of course we had to provide the transportation, although our LandRover already had eight passengers and four good-sized boxes of baby clinic equipment. But by loading three of the boxes on the roof we made room for Fatma, her sister and her sister's husband. It was a rough journey for her and I was relieved to get her safely to the hospital and that they had a place for her.

Two weeks later we again went to Kurukopru, this time for a baby clinic. We were glad to find that Fatma was much improved and home.

In the two weeks since then six of the women from that village have come to our clinic here in Talas to have intrauterine spirals inserted. We have been urging the mothers in all of our villages to come for help with family planning, and the narrow escape of that one mother really helped emphasize the importance of our suggestions. One of those who came to us had had 15 pregnancies and had lost all but four of her children. Most of the others had had eight to ten, one every year. Their average age was under thirty.

From Miss Marion Hurlburt Brandon,
Talas-Nute Clinic, Turkey

History Repeats Itself

Often we are glad when history repeats itself. Fifty-six years ago Luther and Helen Fowle went to the Azariah Smith Memorial Hospital in Gaziantep, Turkey, at the beginning of a significant career in the Near East. Luther Fowle left Gaziantep in 1914 and distinguished himself as Treasurer of the Near East Mission, often acting also for the American government as well as for the Mission.

In January 1968 Richardson and Irmalyn Fowle went to Gaziantep to undertake the important assignments that come to a business manager when community relationships need to be developed and when government relationships need careful handling in order to get visas for nurses; changes in nursing education; and remodeling permits. Richardson is the youngest son of Luther Fowle.

Old-timers are interested to note that in these critical days when many matters need careful negotiation regarding the Gaziantep Hospital that Frederick Shepard is the Acting Mission Secretary. It was his grandfather who was the famous Dr. Shepard of Aintab. So well known were Dr. Frederick Shepard and his wife, also a doctor, 1882-1915, that other Americans at that time were called by the villagers' pronounciation of their name as "Shippets."

C H R O N I C L E

ARRIVALS FROM THE FIELD

GHANA

Miss Susan L. Angstadt, R.N., in late March, on the completion of one year's service as a nurse at the Evangelical Presbyterian Church Hospital in Adidome.

The Rev. Eugene E. Grau, Ph.D., principal of Trinity College in Legon, and Mrs. Grau, in early April, for a three-month furlough.

The Rev. (Ed. R.D.) and Mrs. William P. Tolley of Peki Blengo and their four children, in mid-April, for terminal furlough. On the staff of the Evangelical Presbyterian Church Seminary, Dr. and Mrs. Tolley were engaged in the training of pastors, evangelists and lay leaders.

JAPAN

Miss Janet T. Anthony, in late April, on the completion of a Short Term as a teacher of English at Miyagi College in Sendai.

Mr. Lee C. Dunkle of Kyoto, teacher of English conversation for part of a Short Term at the Iwakura High School of Doshisha University, in April. His earlier service in Japan was from 1962-65.

Miss Eleanore A. Hire of Nagasaki, a teacher of music at Kassui Junior College for Women, for furlough in late March.

Miss Sally E. Kennedy of Nishinomiya, a representative of the Kobe College Corporation, in late March, on the near completion of a Short Term as a teacher of English at Kobe College.

Mrs. Ruth M. Priddy, in late April, on the completion of a Short Term as a teacher of English at Baika Junior College and High School in Osaka.

MICRONESIA

The Rev. and Mrs. Elden M. Buck of Ebeye, Kwajalein, Marshall Islands, and their three children, in early April, for a three-month furlough. Upon their return to Micronesia in June, Mr. Buck will become the senior Protestant Chaplain at the interdenominational Memorial Chapel on Kwajalein, continuing, at the same time, as advisor to the Marshallese Church Association.

TURKEY

The Rev. and Mrs. Everett C. Blake, business manager and principal respectively of the American Collegiate Institute in Izmir, in early April, for furlough. In order to assist in the advanced planning program of the Near East Mission, Mr. and Mrs. Blake were authorized to travel home via the Far East to visit other Board institutions en route.

DEPARTURES FOR THE FIELD

ITALY

Miss Hulda Stettler of the Italian Service Mission in Naples and in the social service program of the Casa Mia, in early March, returning from a brief leave for a family emergency.

DEPARTURES FOR THE FIELD (Cont'd)

JAPAN

Miss E. Louise Auchenbach, in early April, returning from furlough to the Shinonome Girls' School in Matsuyama. During furlough she earned a second M.A. (in teaching English as a foreign language), this degree from Teachers College Columbia University.

Mr. William S. Cundiff, in late March, returning from furlough to rejoin the music faculty of Miyagi College in Sendai. He studied for a semester at the Juilliard School of Music in New York City.

Miss Janell J. Landis, in early April, returning from furlough to Miyagi College in Sendai where she is a teacher of oral English.

The Rev. and Mrs. Myron W. Ross and their three children, in early March, returning from furlough to the Kwansei Gakuin High School for Boys in Nishinomiya.

DEPARTURE OF NEW APPOINTEES

JAPAN

Mrs. Andrew W. Paton (Maurine C.) of Kent, Ohio, recognized as being in Associated Service, in early April, to assist for a year at Toyo Eiwa in Tokyo as a teacher of English. Her son, the Rev. Thomas R. Paton, and his wife are serving in Japan as UCBWM missionaries since 1966.

TURKEY

Miss Esther L. Spafard, R.N., of West Hartford, Connecticut, in early April, for Short Term service as a nurse at the Azariah Smith Memorial Hospital in Gaziantep.

BIRTHS

The Rev. and Mrs. Elden M. Buck of Ebeye, Kwajalein, Marshall Islands, welcomed into their home a son, Kyle Tolom, born on June 20, 1966 at Ebeye.

Mr. and Mrs. Richardson Fowle of the Azariah Smith Memorial Hospital in Gaziantep, Turkey, welcomed into their home a son, Timothy Nunn, born on January 13, 1968 at the American University Hospital in Beirut, Lebanon.

To Mr. and Mrs. Michael C. Lockwood of Madras Christian College, Tambaram, South India, a daughter, Anna, born on March 21, 1968 at Vellore Christian Medical College and Hospital.

MARRIAGES

On April 6, 1968 at the Wesley Memorial Methodist Church in Charlottesville, Virginia, Sara Ann Emerson of Kansas City, Missouri, daughter of the Rev. and Mrs. Henry M. Emerson, missionaries of the Methodist Board in Jabalpur, India, and L. Merrick Lockwood of Lawrence, Kansas, son of Mr. and Mrs. Edson C. Lockwood of Jaffna College, Vaddukoddai, Ceylon. The Reverend Mr. Emerson participated in his daughter's wedding ceremony. The bride, a physiotherapist, was on the staff of St. Mary's Hospital in Kansas City; Merrick Lockwood is in doctoral studies in entomology at the University of Kansas Graduate School in Lawrence.

MARRIAGES (Cont'd)

On April 10, 1968 at St. Luke's Methodist Church in Oklahoma City, Oklahoma, Lt. Ruth Ann Hanlin, USN, of Newport, Rhode Island, daughter of the Rev. Dr. and Mrs. Harold F. Hanlin of the Micronesia Mission, and Robert T. Hager of Oklahoma City. Dr. Hanlin officiated at his daughter's wedding ceremony. The bride's sister, Alice Hanlin Buck, also of the Micronesia Mission who had just arrived with the Rev. Elden M. Buck and family from Kwajalein, was the matron of honor. Mr. and Mrs. Hager will make their home in Middletown, Rhode Island, where Mr. Hager, a professional accompanist, will continue his work and further studies.

DEATHS

Mrs. Ralph L. Krout (Gertrude Avery)
Marathi Mission, W. India 1924-1930, 5 years+
Died: January 19, 1968, Marietta, Ohio Aged 69

Born in Norwichtown, Connecticut, Gertrude Krout attended Norwich Free Academy, the Connecticut College for Women (B.A. 1922), and took summer courses at Columbia University. After two years of teaching in Connecticut schools, Saybrook High and Norwich Free Academy, she was appointed by the Board (WBM) in 1924 for educational work in the Marathi Mission. During her one term in India she taught at the Girls' High School in Ahmednagar and at the Byculla School in Bombay. Following her marriage in 1934 to the Rev. Ralph L. Krout, they served parishes together in Vermont, Massachusetts and Ohio. A daughter and a son were born to them. During the past ten years, in addition to her parish responsibilities, Gertrude Krout took an active part in the education of retarded children.

Dr. Tracy Strong, former general secretary of the World's Committee (now World Alliance) of the Young Men's Christian Association, and director of the far-flung activities of its War Prisoners Aid program during World War II, died in Olympia, Washington, on February 29, 1968 at the age of 80.

Beginning his career with the YMCA as boys' work secretary at the Seattle "Y," he moved quickly to the World's Committee boys' work staff and secretaryship. After serving for three years as acting general secretary, he was elected general secretary of the World's Committee in 1937. He helped organize numerous YMCA conferences in many parts of the world, and was the originator of the rituals and ceremonies connected with boys' work in practice today.

With the outbreak of World War II in 1939, Dr. Strong took active direction of the YMCA War Prisoners Aid program from his Geneva headquarters. It was estimated that this organization served six million prisoners of war and internees in over thirty countries. In 1941 his book, "We Prisoners of War," was published. Dr. Strong retired from the World's Committee in 1953.

The recognitions he received spoke for the scope and effectiveness of his endeavors. In 1943 Oberlin College, his alma mater, conferred the LL.D. degree on Dr. Strong. He was decorated by the French, Polish and Belgian governments. In 1946 the Belgian government conferred upon him the Cross of the Knight of the Order of Leopold II; in 1949 he was nominated a chevalier in the French Legion of Honor.

Dr. Strong was the father of the Rev. Robbins Strong, recently of the UCBWM staff, and now on the staff of the World Council of Churches in Geneva.

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* As we were going to press word came of the death on April 9, 1968 in Wheaton, Illinois, of the Reverend Paul E. Nilson, LL. D., retired of the Near East Mission. Dr. and Mrs. Nilson served as educational missionaries in Turkey for forty-three years. The service is to be held in Rockford, Illinois, on Saturday, April 13, with the Rev. Joseph C. Cleveland officiating. (More, in the next issue of the NEWSLETTER.)